

is most horrible abused by you/ and turned cleane contrary to the ende wherefoze it was ordayned. Helpe the poore people to the meanes of their saluation/ that perish in their ignorance: make restitution vnto your tenants/ and such as from whome you haue wrongfully extorted any thing: Usurpe no longer/ the authoritie of making of ministers and excommunication: Let poore men be no more molested in your vngodly courts: Studie more then you doe/ and preache oftener: Fauor nonresidents & papists no longer: labor to cleanse & minister of the swarms of ignorant guides/ wherewith it hath bin defiled: Make conscience of breaking the Sabbath/ by bowling and tawling: Be ringleaders of prophaneenes no longer vnto the people: Take no more bribes: Leauē your Symonic: Fauor learning more then you doe/ and especially godly learning: Stretch your credit if you haue any/ to the furtherance of the gospel: You haue ioynd the prophana- tion of the magistracie/ to the corruption of the ministers: Leauē this sinne. All in a word/ become good christi- ans/ and so you shall become good subiects/ & leauē your tyrannie. And I would aduise you/ let me here no more of your euill dealing.

Giuen at my Castle between two walles/ neither foure dayes from penlesse benche/ nor yet at the West ende of Shroffside: but the foureteenth yeare at the least/ of the age of Charing crosse/ within a yeare of Midsum- mer/ betwene twelue and twelue of the clocke.

Anno pontificatus velti Quinto, and

I hope vltimo of all Eng.

like Popes.

By your learned and worthie brother/  
Martin Marprelate.

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Temporis Filia Veritas.

# A mery devise called

the

Troublsome travell of Tyme , and the  
daungerous delivery of her  
Daughter Truth.

Equity is gone asyde , and Righteousnes standeth farre of, the Truth is fallen downe in the streets , and the thing that is playne, may not be shewed: The Truth is layde in prison , and he that refrayneth himselfe from evill, must bee spoyled. *Esā. 59. a.*

Therefore thus sayth the Truth , those myne Enemyes ( which would not that I shoud Raygne ouer them ) bring them hither , and slay them before my face. *Lut. 19. c.*

Geve no sentence before thou hast heard the cause, but first let men tell out ther Tales. *Eccles. 11.*

If a man love me he will keepe my sayings, (sayth Christ) and my Father will love him, yea, we will come vnto him and dwell with him. *Ioan. 14. b.*

*Interlocutours,*

BENNION the Button-maker: and  
BALTHESAR the Barber.



Anno 1589.

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## BENION.



Ell ouertaken (neighbour BALTHASAR) where haue you bin this longe tyme? for I haue not seene you in your shoppe these 3. or 4. dayes.

### BALTHASAR.

I haue bin washing, shauing, and trimming; in the Countrey.

Ben. Then I trust you can tell vs of some good newes? for men say all newes are to be heard of at a Smyths Forge, a Barbers Shopp, or at a mill.

Balt. Verely I can heare of little or no good newes in the Contry to be had, wherefore I pray you neighbour Benion, tell me in sadnes, what doe you heare?

Ben. Suerly (neighbour) I can tell you of very good newes, wherat (I trust to God) we all shall reioyse, & this is the matter: I came no sooner into the City, and had gotten a Chapman for my buttons, (but in comming by a Smiths Forge) I heard say: there was a worthy Parliament appoynted and a gracions day set, wherein (euery man, conferring his religion) should be permitted freely to speake without any lett, or interruption: and also heard without any perceality, And then whosoever hath the best on his syde, in the Trueth; it was concluded that his religion should take place, he preferred of the *King*: and the Trueth set vp above all.

Balt. But (tell me) is that possible?

Ben. Yea truly, but what would you saye if I were there present, and hearde all the same parley, euen from the beginning to the end.

Balt. Suerly I would say then that this Realme should be most happy of all nations vnder the Sonne, yea and moreouer that the Lord would blesse and prosper such magistrates in all things that they tooke in hand: Now therefore I pray thee tell me more of this matter, but wait thou in deed from the beginning to the end of this parley?

Ben. I heard al that was there spoken and concluded amongst them.

Balt. What were the company there assembled, canst thou tell?

Ben. Yea: For there was none that sate in Iudgment, vlesse they were of great dignity, honour, or worship: Videlicet.

1. The Kinge which executeth true iudgment without percealery: and he sate vppermost in his royall seate:

2. The Counsell (which are good aduouching alwayes therunto) & they sate next vnto him.

3. The Lords Spiritual (who are zelous for the trueths cause) and were placed next them.

4. The Lords Temperall who are redy to defend the Trueth) and they were placed next them.

5. And lastly the comons; who are redy to liue therin: (euery one of these asore sayd, so much as they may atayne grace therto of the Lord) and they sate in the nethermost roome.

Balt. This was doubtlesse a ioyfull sight to beholde: the Lord blesse them all, and geue them of his grace to haue all men speake without percaleity: to judge vprightly: and also to establish those things that may redounde to Gods glory Amen: but what speaker was appoynted to the same parliament?

Ben. Such a one as in lyke maner feared the Lord, and is desyerous that all things mought be done for the best according to Gods will.

Balt. Then (first of all) I pray thee let me heare what the speaker sayd: and what matters were their cheifly handled by him concerning the effect or principall causes of theyr assembly. for it should seeme (by this thy saying that there were matters handled of great importance?

Ben. These or the lyke (so farre as my memory would serue me) were the words of the speaker.

**SPEAKER.** For as muche as I at this tyme (although vnmeet therunto) am appoynted to speake before the Kings highnes, as also before you all Right, high Honorable, and worshipfull here assembled, in matters appertayning to a common welth, so well for soule as body. Therefore must I first of all in most humble wise craue pardon of his Majestie, and also of all you Honorable, and worshipfull in this audience that if any thing chaunce (for the want of skill audacitie, or wisdom) to escape my mouth, it may be taken to the best according to my good meaning. Thus it is o most renoumed Prince, and you Honorable Lords Spirituall & temperall, together with you worshipfull, and commons of this present Parliament here assembled) & also be it knowne vnto you all: That the cheif and principall thing wherethrough all Nations, Kingdoms, Princes, People, and common welths are vpholden, kept, and preserved from harmes and destruction is God, which God therefore ought (of all Nations, Kingdoms, and People) most cheifly and aboue all other things to be feared, loued, obeyed, honored & served. And seeing that your calling is cheifly to that end: also that all your cares and Industries is now gratioously bent therunto, in so much as this honorable assembly is come together there about: I beseech you therefore (in the name of the same liuing God) to heare me For as muche as it is not vnknowe vnto the Kings highnes, as also to the honorable, and worshipfull here assembled, that although the scriptures haue bin (to the same effect) afore sayd: most plentifully read vnto the People these many yeres according to the Kings appoyntment and good intention: yet notwithstanding we see that the liues of the People (for the most part) are become worse and worse, (somell among the learned, as among the layhood) and the cause is for that the Preachers themselves, doe not desyer to become such as they would frame theyr hearers to be: And not that alone but also (by that meanes) and for the want of obedience: there are sprung vp, sondry sects and sortes of religions here among vs at this daye so that euery one (being notwithstanding contrary mynded one towards an other) will haue his owne for the best: yea although they must all needs grant, that there is but one onely truth (it would be to long to resyte how many haue bin deceiued and are yet, through superstition and Idolatry, likewise how many (in these)

these) haue taken to their selues A freedom and liberty of lyfe in committing wickednes] out of their misconstruing of holy scriptures And more ouer how many haue bin expulced the vniuersities for their disobedience. forsaken their benefice and exhibition gathered together their conventicles, Preached false and sedicious doctrine, ronne here and there where they myght be hearde, animatinge the People agaynst obedience, due to the good, manly, and polletike lawes and ordinances of theyr Princes and gouernours: As like wise what sayng of tumults; what murdering and conturning one of an other is come to passe daylie (in other landes) therabout: videlicet about religion & the True h, it would be, I say, too long to retye] for speedy reformation wherof, and that the lyke inconuenience in all (which God forbid) come not to passe with in this Land, but rather may in tyme (through your good providence and Noble wisdoms in the Lord) before seepe and peruented. May it therefore please the Kings Majestie, the Lords Spirituall and Temperall together with the worshipfull and commons here assembled, to let proclamation go forth into all coasts of the Land, and that it be permitted and graunted, of euery Religion one (at the least) to come into the parliament house, there to speake freely his mynd concerning & Trueth, and the effect or ground of his religion. And when euery one hath sayd his mynde, and your princely wisdoms (advisedly and deeply) considered therof, as which of them all shall go nearest the Trueth. So may you then doe your best in & Lord that the Trueth onely may take place for as much as God (who alone is worthy of all honour) is a spirit, and wil none other wise be honored saue in spirit and Trueth. And thus, to thend all enuy, contention and disobedience, mought once cease amongst vs (that now boast so much of Christianity) and that all godly loue, obedience, vnity, peace and concord, in the Trueth, myght come in place, whereby God myght rightly be honored, Iesus Christ myght saythfully be beleueed, the King and you all that beare authority; dutifully obeyed, the People that are vnder you become blessed: and the common welth alwayes flourish to your euerlasting fame: ] I make an end. Referring all thing here (spoken to the Lord, and your wisdoms to consider of, and so I committ you to God and to his good tuicion, who is well able to endow you with his heauenly wisdom or holy spirit for to doe in all, his wil Amen. And so he ended.

Balt. This was no doubt a marueilous good waie for to bring all to one vniformity of Religion, as also for to fynde out the Trueth: [if to be the King & maiestrates, when they haue harde all speake; cā discern the Trueth and true religion from all others] which thing they may easily doe when as the Lord shall see it good, for as much as the Trueth is playne, and seeketh no corners, and they also Gods Ministers appoynted to that end, but yet thou hast not tolde me what was sayd to this matter, nor what ensued therupon.

Ben. Then sayd the King this mans confell is very good: let therefore proclamation go forth and let them come before vs [to wit] of euery Religion one: and then shall euery one say his mynde freely concerning his Religion, and

A it]

confer-

confering the Trueth: And (for my part after I haue heard euery one speak, and aduisedly cōsidered therof according vnto the Trueth of the Scriptures, I wil by the grace of God giue true Iudgement without perceality because that God (whose minister I am) mought rightly be honored in *Spirit* and in *Trueth*.

Then spake the Connell, all at once, and sayd, God saue thee (ō *King*) for euer: For ne likewise are good aduouching thereunto, and therefore wish (with all our haertes) that it mought euen- so come to passe.

After that spake the Lords Spirituall and sayd, God blesse the *King* in his determination, for we also are zealous for the Trueths cause, and therefore would gladly that it vvere manifested.

And then spake the Lords Temperall and sayd, God preserue the *King*, and graunt him good successe in all that he taketh in hand: for vve are redy, to the vtermost of our power, to defend the Trueth, vvere it once made knowen.

Then last of all spake the commons and sayd, God prosper the *King* in his good purpose, for vvee stand also ready to liue therein, mought vve once know certaynlie vvhich vvere the Trueth.

Balt The God of all Trueth blesse them vvith his euerlasting blessing: make manifest his Trueth vnto them, and then geve them and vs all grace to liue in the same. But vvhat followed I pray you tel me.

Ben. Vpon this the proclamation vvent forth into all quarters, and there-vpon came into the Parlament house 4. men diuersly *Apareled*: also of sundry myndes or Religions, Videlicet A *Catholick* [comonly called a *Papist*.] A *Protestant*, [comonly called a *Libertin*.] A *Puritan* [comonly called a *Rebell*.] And a playne *Plowman* vvwhose religion vvas vnknownen, [comonly called an *Heretiq*.]

Balt Now of Fellowship let me heare more of this matter, for there is like alwayes to intue some good sporte, vvhere so many Players doe resorte.

Ben. After such tyme as they all (kneeling vpon their knees) had craued perdon, and lifence euery man to speak freely his mynde, vvithout any interruption, for the profe of his Religion, and the manifesting of the Trueth, and that free liberty vvas graunted them. Then vvas it concluded also, that the *Catholick*, shoulde speake first, next after him the *Protestant*, 3. the *Puritan*, and last of all the playne *Plowman*.

Balt. Suerly this vvas excellent vvel, now then (as thou louest me) let me heare vvhat good stiffe the *Catholiq*: coulde bring for his old rusty Religion.

Ben. Then the *Catholiq*: after his humble submission made to the K. and to the Honourable and vvorshipfull there assembled) he sayd.

Most Noble Prince, & you all most Honourable & worshipfull audience: In as much as you haue most graciously graunted me to speake for my Religion and the Trueth, so I most humbly beseech you all to heare me: Be it knowne vnto you all that the *Catholiq*: generall Religion, had her first foundacion, as it is thought, neare vpon 12. hundred yeares past, and hath remayned in force [and no other generall Religion, among the Christians with in *Europe*, knowen or frequented] vntill about 80. yeares past, that one *Martin Luther* (sometymes a *ffryer*) tooke



tooke vpon him, vpon a displeasure taken aganſt *ſ*. Pope, to vvyte diſpitefully there agaynſt: and this our Religion vvas inſtituted according to the holy ſcriptures by a generall counsell of holy Fathers: For after ſuch tyme as they out of a great zeale towards the Trueth, becheeld the increaſe of all Iniquity amongſt the People, in ſomuch as *Chriſt* and his doctrine vvas almoſt forgotten: yea and more ouer fearing leaſt, in proceſſe of tyme, the Natiueity, Death, and Paſſion of *Chriſt*, together vvith his doctrine, lyfe and miracles, as alſo the doctrine, lyfe and miracles of the Prophets, Apoſtles, Euangelists, and holy fathers, ſhould likevvife be altogether forgotten, eſpecially now in theſe laſt licentious dayes, vvherin they vnderſtood, in the *ſpirit*, that all iniquity vvould abound, lyke as it is come to paſſe at this day: Then they thought it good to call a generall Counsell at the vvhiſh counſell they ordayned, not vvithout the holy Ghoſt, the feſtiuall dayes throughout the yere, like as they yet remayne in *ſ* Church at this day) ſome in commemoration of Chriſtes Natiueity, ſome of his circumſi- cion: ſome of his Death: ſome of his Reſurrection, and ſome of his Aſſention into heauen, &c. Likewiſe they ordayned other Feſtiuall dayes in commemora- tion of the deaths and martirdomes of holy ſaints, videlicet. Prophets, Apoſtles, Euangelists, Martirs, and confefſors, &c. They haue alſo ordayned holy ſacra- ments and ceremonies, together vvith an vniformity of God ſervice, to be vſed in the Church onely to houlde in memory before the People (in their right ſignifications) thoſe holy things vvhiſh the goſpel of Jeſu Chriſt requireth in the Deede) of all men: and yet notwithstanding vvhere then (almoſt of all Peo- ple) forgotten: Moreouer they ordayned and eſtabliſhed, that the *Goſpells* and *Epiſtles*, &c. ſhould be (as a New Teſtament) coadioynd to the olde: and read dayly in the Churches for holy ſcripture, and ſo to be taken for euer: they alſo ordayned and built many Churches for holy vſe, Faſtings, prayers, Almesdeeds, confeſſion of finnes, vvith contricion and ſatisfaction to be made for the ſame, with many other good things more vvhiſh vvore too longe to re- ſytc: And now (right noble and honourable audience) in what Feare, obedience, and reaſonablenes the People vvore houlden. (euen vntill this our laſt Age) vnder Catholick Religion, and her ſacraments and ceremonies, I need not much to ſpeake of, but vvill rather leaue it to the Iudgment and conſideration of all thoſe that be vvife and of auncient yeares among you, & knew their con- uerſation: And therefore (to be ſhorte) I hold my Catholick Religion to be of moſt antiquety, ordayned by *ſ* conſent of the holy Ghoſt, and grounded vpon the Trueth. And thus I conclude, who ſoe houldeth vpon the Catholick Reli- gion (In his Right Inſtitucion) he houldeth vpon the True Religion: And who ſoe houldeth vpon the Catholick Church houldeth vpon the true Church: And thus he ended.

Balt. Now ſurely (neighbour Benion) if this vvore his talke, and if this be true vvhiſh he hath ſayd: then this is the Catholick Religion (as I thincke) layd on ſuch a ground or foundacion, bringing alſo with it ſuch antiquety, that I know not preſently to the contrary, but he is lyke to beate a ray the beſt game,



game, yet would I gladly heare how the protestant could answer this matter.

Ben. Then the Protestant (after humble submission &c.) sayd: O most excellent Prince together with all you Honourable and worshipfull, let me freely speake before you: It is not vnknowne vnto you all at this present that this Popish Religion [although I graunt she might happily haue had some reasonable ground in her first Institution] hath bin (since that tyme) diuersly & sondry wise, altered & patched, in somuch as sondry Popes haue added sundry sermoyes, Videlicet. some holy water, some holy bread, some other haue set vp (as booke for the vnlearned to looke vpon) certaine Images, & some haue graunted that oblations should be made vnto them, some other that light should be set before them, other some haue allowed (for the vnlearned) beades for to number theyr prayers withall: And some haue likewise (for monyes cause) graunted out pardon for sinnes, some in one maner some in an other: yea and their service, wherein they ment to serue God, was in a language that the People vnderstood not [what should I speake of Masses, Trentals, and Dirges to be sung for the Dead. Hallowing of Palmes, of Crosses, Churches and Churchyards, likewise of Christning and hallowing of Bells &c.] And this superstition continued (like as he sayd therein right well) tili M<sup>r</sup>. Doctor Martin Luther, that famous Clarke, vvhich hath disclosed all their superstition, Idolatry, Couitousnes, and whordome &c. vvhich tyme vve God be thancked) haue had for the most part this our protestant Religion, vvherein the Gospell or Trueth is sincerely Preached: all superstition, Idolatry and abomination altogether put downe, and godservice in the mother tongue, so that now euery Carter & Cobler can whistle and sing psalmes, and euery man can reason and talke of the scriptures in euery place freely where they come: yea moreouer euery Bishop and Minister may haue his wife &c. And now (right honorable Audience.) what fruites and freedom this our liberty of the gospell hath brought vwith it, Once we began to preach, I need not to telyte: but vwill referre that and all that I haue sayd, vnto your vvysdoms to consider of: Thus I conclude [Right Noble and vvorthippfull] that my Religion (set out and allowed by the Kinge and his Counsell) hath his ground and foundation from Christ and his Apostles, and therefore of greater antiquitie then the Catholike Religion by an hundred yeares and more, and is therefore the best, and the gospell vvhich vve preach (say I:) that is the Trueth. And therewith he made an end.

Balt. Lord haue mercy on vs, vvhich shall vve say that are vnlearned, in this trouble some tyme of so many Religions and Opinions? or vvhom shall vve beleue? For now (if this were his tale, and this be true vvhich he hath sayd: doubtlesse he hath so firmly and groundly sayd his plat forme (that in myne opinion) no man liuing can remoue it. or goe beyond him. And therefore I see not to the contrary, but that he must needs goe away vwith the victory, otherwise I am much deceaued: yet I pray thee let me heare vvhich the other could say!

Ben.

Ben. Then stood vp the Puritan, and (after submission done) he sayd, most high and renoumed Prince together with you all that be Honourable and worshipfull, like as ye haue heard these 2. men tell their tales concerning the ground of their Religions, and the Trueth: euen so I beseech you heare me: It is vuell knowne vnto you all that I haue bin, euen for the Lord my God his cause, zealous this 30. yeares and more, in so much as I haue bin expulced the vniuersities: deprived of my liuings: runne here and there, euen for my Conscience cause, &c. and therefore haue matter so well against thee O King and thy Lawes, as also against them both and their Religions that haue here spoken: As for thee thou settest vp superstitious lawes vvhich are not correspondent to Gods lawes, and therefore I will not obey them: And now to answere the Catholike and his Antichristian Religion; I need not: for asmuch as the Protestant hath sufficiently answered him. But as concerning the Protestant and his Religion (vvhich he so extolleth aboue all other) I am right vvel able to reprove him, almost in an 100. places vvhich he hath altogether taken out of the Romish sincke, or stincking Popish puddle: like as you may easily smell from whence they came; if you do but a little holde vp your heads and beholde the situation of your Churches, how they yet stand East and West your steeple also full of Bells your Quiers and Alters together vwith Coaps, vestments and cornerd caps: Tippets, Rotchets, Sirplusses, processions singings, organs &c. [what should I speake of their superstitious names, *Videlicet.* my Lord of Canterburys grace, my Lord Yorcks grace, my Lord Bishop, Mr. Deane, Mr. Subdeane, Mr. Archdeacon, Mr. Commosary: Dr. such-a-on: Mr. Soueraigne, Mr. Parson, Mr. Vicker, &c. and (to be shorte) vvat soeuer the protestant vseth (so vvel in his seruice, as in his ministracion of Sacraments, and Ceremonies) they are all counterfeyted out of Papistry: and are therefore no better to be termed then rotten Raggs of the Romish Church. For that cause (right Honourable audience) I beseech you in the bowels of Iesu Christ, that you vvoulde once ouerthrowe and cleane roote out for euer all such Antichristian memorials afore sayd of that Babilonish hooie, so that nothing remayne vpon the Earth in any remembrance of her: And then may you reforme Religion (as we shall instruct you) after the maner of the best reformed Churches in all Europe. And vntill that tyme we wil neyther obey you nor your lawes, and Institutions: [for in such case say we; it is better to obey God then men.] And thus I conclude Right Noble and worshipfull: forasmuch as our zeyle standeth more towards God and his lawes then towards the lawes and ordinances of men; Therefore we (who are aboue, in our ministracion, men or Angels doe holde our Religion to be the best, because we seeke the reformation of the Church in all things that are amisse: and moreover we haue our foundation from Ezechia, Iosia, Iudas Machabew, &c. and for that cause of greater antiquitie then them both And our ministracion (which we vse and teach among our Colleges in our exercises, and nightly conuenticles) is the Trueth. And here I end: committing all things herein touched, to your vvishdoms to consider of. And so departed.

**Balt.** O Lord! what shall I saye? or vpon what Religion shall I now staye me, wherby I mought now find out the Trueth? then hath he so vnfolded it in such sorte, also layde his ground so sure that all men vvhich heareth him (as I conjecture) must needs thinke that he (vvhich is so zealous for Gods cause: feareth not to reprove the King to his face: seeketh the reformation of the Church: and also bringeth vwith him the greatest antiquitie) is like to preuayle, and also winne the best game. Yet vwould I sayne heare what the 4<sup>e</sup>. could saye to all these profound and groundly reasons. but alas, what should a playne Plowman saye among such high learned Prelats? Notwithstanding of fellowship let me heare what the foolish fellowe could say, or what answer he could make that I might laugh a litle.

**Ben.** Last of all stood vp this playne Plowman [whose Religion was vnknown: although he had bin so long tyme by all these 3. aforseyd suspected & bruted for an Heretiq;] And (falling downe vpon his knees) he sayd: O most puissant Prince together vwith all your Honorable and vvorshipfull in this present Parlament assembled. Are you desyerous (in this contentious and troublesome tyme, wherin all Iniquity doth abounde and wherin also so many Religions, sects, and opinions, are out of flesh and bloud, entred or taken on among the Children of men) to vnderstand the best Religion, as also the Trueth, and what thing the Trueth is, to thend that God mought be honoured therein? Then I beseech you of your clemencie heare me speake.

*2cor. 14. a. b. c.  
1. 1cor. 3. 4.  
a. b. c.*  
You haue heard of these 3. (one being contrary to an other:) speake the very best that in them was for the aduouching of their Religion and the Trueth: And now as touching the first [namely the Catholike] he hath out of a good zeale brought in, so nere as he could conjecture, the first ground of the Catholik Religion, and the long continuance thereof: declaring also that the sacraments, signes, ceremonyes, and seruices of the same Church, were ordeyned onely to keepe in memory things passed &c. [euen like as the seruices and sacraments ceremoniall of y<sup>e</sup> old lawe were in y<sup>e</sup> beginning ordeyned to keepe in memorie things that thē were to come &c. Notwithstanding the good life wherevpon all sacraments, signes, ceremonies, or shadowes figuratiue in the Catholik church did point vpon, and vvhich also the holy scripture doe require, and whereout the dutifull obedience towards God and Gouvernours doth proceed, (was of this Catholicke now in these last dayes) altogether forsaken, rejected and forgotten: (euen like as it vvent also in times before with the disobedient and vnbeleeuing jewes,) & so hath he forsaken the Trueth, vvhereupon he sayth his Religion was grounded: And therefore the Lorde hath now no pleasure in this Apostated Catholik nor yet in his absurd Religion, vvherevpon it is now come to passe that the 2. (namely this Protestant) beholding the many-maner abuses and disorderlynesse of life which hath bin now in these latter dayes, found in this Cotholig; and his Religion; and for the vvhich  
no doubt

no doubt he hath receiued greate chastisement of the Lord, and his Ministers hath declared forth (to his great reproach) many of the same abuses before you all very rightly as they vvere, and moreover (out of a great zeale) hath commended his owne Religion for the best which thou (O king) hast now appointed and set vp among vs: *Videlicet*, the declaring forth of the gospell and holy scriptures among vs. The seruice vsed and read in y<sup>e</sup> mother tongue, to thend all mought heare and vnderstand what is sayd, and then followe the same vvhich is good: as likewise the sacraments & ceremonies ministred in the same tongue, to thend all subjects mought be holden vnder godly and manly obedience, and hie according to the scriptures in one vnifortunity of Religion according to the kings good meaning therein. All these [say I] were accomplished in the deed and in the Trueth is a very good Religion, also vvere very vwell sayde of him as out of a singuler good zeale.

*Psal. 1. and.  
15. 24.  
Math. 23. 4.*

Notwithstanding the vvhile this Protestant (vvhich can readily reprove an other by the scripture) vvalketh forth still in all malitiousnes of life (although he boaste neuer so much of Light, Life, Liberty, & Freedome by Christe) he remayneth notwithstanding in darkenes and is the seruant of sinne, or bond slaue of Sathan: (vvhath should I say of the couitousnes, that vvorshipping of Images, Enuie, Pride, Extortion, Symony, Vbery, Whoredome together vvith all maner of Iniquity that now doth abound in this Protestant, so vwell among the Clergie as the Layetie.

*Psa. 11.  
Ioa. 12. 8.  
Rom. 8. 6.  
Math. 7. d.  
1. Cor. 6. 6.  
Collo. 3. a.  
2. Tim. 3. a.*

Thus may vve see that he likewise in rejecting the good life, (vvhich all the holy scriptures, do requier and witnes: and were vpon also all the holy scriptures as also al sacraments, ceremonies, figures or shadowes that good are) do signifie, figure forth, & point vpon, hath rejected the Trueth. And now beholde I pray you what fruits haue insued since this liberty of life hath bin taken on? For the longer this Protestant hath preached vnto the people, the worse the liues of the same people are become: experience hath taught vs: and no maruell, for he [in forsaking the good life] hath there vvithal forsaken the Trueth: and for that cause onelie, the Lorde hath no pleasure in this licentious Protestant, nor yet in his absurd Religion.

*Ioa. 14. a.  
12. 8.  
Gal. 2. d.  
Math. 9.  
1. Ioa. 4. b.*

And as touching the 3. [namely the Puritan] for as much as he vvill not liue as a subject vnder all good lawes and ordinances of Kings & Magistrates, and therefore hath (out of enuious persumption, and rebellious heart) forsaken the obedience and godlie lyfe, due to God, and gouernors [notwithstanding it is required of vs all in holy scripture] so hath he in lyke maner there vvithal forsaken the Trueth [it vvere too muche to name how many honest hearted and true saythfull subjects, to their Prince haue bin, by this Puritan, belyed, slandered, persecuted, and imprisoned, for that they held them to obedience and the good lyfe, like as they were taught: and would neuer consent to his rebellious doctrine, nor come to his nightly conuentikles:] and therefore Cal-

*Ioa. 8. a. 13. d.  
1. Eph. 16. o.  
Math. 3. d.*

*Rom. 13.  
1. Pet. 2.  
2. Pet. 2.  
Tit. 3. a.  
1. Tim. 1. a. b.  
1. Ioa. 1. a.  
4. b.  
Ioa. 14.  
1. Ioa. 4. b.*

*Mal. 3. a.  
Psa. 30. e.  
Ioa. 13. b.*

B ij

though



though he, out of his great zeale, sought the reformation of the Church, and yet he himself not reformed vnto obedience and godlines of lyfe) God hath no more pleasure in this disobedient Puritan nor yet in his absurd Religion. Thus you may see Right Noble, Honourable and vvorshipfull, how euery one, in his vway, seeketh religiously after the Trueth, if he myght any way fynde it. And againe you may see also that the Trueth is neuerthelesse, hid from them all. And why? for (if we consider of the Scriptnres) vnto all those that walke without the true lyfe, and godly obedience (which is required in gods holy vvord) all things chaunce in similitudes, parables, and closed bookes: because that men should not see with their earthly eyes or myndes, nor heare with their earthly eares or thoughts, nor yet comprehend in theyr darke stony harts, the secrete works of the Holy Spirit of Christ.

For that cause all People that are zealous for Religion, & for the Trueths sake, [bethey what they be, or dwell they where they shall: so they loue God, and desyer to liue vnder obedience to the King and his good lawes. or, at the least-wile, liueth quietly and harmelesly among the People, bearing a true and faithfull heart to the Prince of the Land] are to be borne withall in their ignorant zeale for Conscience sake, in asmuch as all good gifts proceed from God, yea and moreouer. for that the tyme of haruest is at hand, in the vvich the Lord vvill send out his Angels, to gather together the good wheat into his barnes. & to burne the weeds with vnquenchable fyre. For doubtles the Trueth it self (wherabout men so strue) is an other maner of thing then flesh and bloud was euer able to fynd out, for it is the lovely lyfe, or being of God, or of his holy word, vvich lyfe is the thing (as I sayd before) that all sacrifices, signes, or shadowes in the whole lawe, as also the Sacraments and ceremonyes of the new Testament ordained in the Christian Catholicke Church together with all that the holy scriptures, do ioynt vpon: signify and requier at all our Hands, I say, once agayne, the lovely lyfe of God, or of his holy worde is the very Trueth [namely Iesus Christ] It is also the Tree of lyfe that was plated in the beginning in the midst of the Paradise, or Lust-garden of the Lord [which tree of lyfe, euen like as the first, through the disobedience in the knowledge, hath lost the same: euen so the second man through the obedience in the lyfe, winneth the same agayne] it is very true: And therefore to liue in Obedience to God and his holy vvord, also in obedience to the King, and his good lawes and ordinances, and to loue myne neighbour as myne owne selfe, also to deale louingly & vprightly vvith all men like as I vvould be dealt with all. is the effect of my religion, grounded vpon the Trueth, vvich obedience had his originall from Adam, Abell, Seth, Noah, Abraham, &c and is also confirmed by Christ and his Apostles, &c. and therefore shal continue for euer.

Thus I conclude that my Religion, in the good lyfe, goeth beyond them all, so farre as the Heauens from the Earth, or the Light from Darknes, also that all manner of Religious people (boast they neuer somuch of their Religions, Preachings, Seruices, Sacraments Seremonyes, Freedomes by Christ, or elswhat) that are



that are found without this obedience to God and Governours, & without this goodlyfe aforefayd (or at the least haue not any earnest inclination thereto, so much as they may in the Lord) the Religion, their Godseruice, and all els that they boast vpon, is nothing worth in the Lords sight: and the cause is, they haue forsaken the Trueth, vvhich is the flower and beauty of all good Religions, yea, and is all in all.

Now haue I shewed you [ Right High and Honorable: ] the inconfutable ground of my Religion [ which God of his gracious goodnes hath made known vnto me, and for the vvhich I haue bin long suspected ] together vvith the vnfallible Trueth, vvherout all right obedience vnto God and Governours proceedeth and vvherout also the right repentance appeareth, and the true and liuing fayth is alwayes working by loue, so well towards God and Christ, also towards my neighbour: and vvherunto I meane [ by the grace of God ] to indeuour my self night and day by prayer and supplication, to thend I mought once attayne to the same Trueth, vvithout the vvhich there is, for me, no Salvation.

Therefore consider hereof aduisedly, I most humbly beseech you) so many as haue rejected obedience, they haue rejected the true Religion: And so many as haue rejected the holy and godly lyfe, haue rejected & forsaken the Trueth, [ namely *Iesus Christ*: ] Therefore am I boulded to say (as vnder correction and submission) that this my Religion, and this Trueth, vvhereof I haue spoken, being once fast grounded in our myndes and spirits, is the principall good wherein the Lord hath set his whole delight, and vvherout he vvil onely be honored & serued: Also vverunto all Christian and Catholique Religions, Kings, Princes, Magistrates & people ought of right, for evermore to geue place, as one flocke vnder one shepheard: For it is an euerlasting lyfe, in the which, and through which, vve (being vnited soule and spirit vvith God the Father) shall rise againe (in this same flesh,) and liue vvith *Christ* our Saviour, in ioyes euerlastingly: It is very True.

And now as I haue here acknowledged (right High and Honorable, &c before you all) one onely true Christian Catholique Religion: so let no man from hence forth charge me to be of no Religion, neither yet to be of all Religions, but rather such a one as would good vnto all, [ to vvith ] that all religions, in most louing vvise, mought be gathered together (now in these last dayes) according to the promises, through the gospell of *Iesus Christ*, vnto this onely true Religion aforefayd, of faythfull obedience to God & Governours, and Trueth towards all men. For then vvhofoeuer is a right Catholique Protestant or Puritan, and liueth in the sayd obedience and Trueth, I can in no vvise disalowe of him, in so much as I my self indeuour me dayly (by the grace of God) to accomlish or attayne vnto, vvith them, that most holy religion of obedience and Trueth: because there mought bee no more, in thend, saue one God, one Christ and saviour, one Holy Ghost, one Fayth, one Baptisme, one obedience, one Trueth, one Flocke, one shepheard, euen such is my mynd, & so would I bee conceived of, and no other vvise,

Great is the King, great and mighty is his power: yea greate is  $\bar{y}$  knowledge that the sonnes of men haue found out vpon the Earth. Also great and many maner are the Religions, services, and ceremonies which men haue deuised to serue the Lord with all; yet notwithstanding much greater is obedience in the Trueth [Tha lonely lyfe of God, or of his holy vvoid] for it is, as I sayd before *Christ iesu*, the vway, wherein all men ought to walke, the Trueth, vvherrin all men ought to beleaue! And the lyfe, wherein all men ough to liue: Therefore great is *Obedience* in the Trueth, and of wornynges part goeth beyond them all. And to after reverence done he ended.

Balt. O most mercyfull God: what shall become of all such 'gnorant soules as I am? which are redy to ranne, now aser this Religion, then after that? [alas neighbour alas!] it seemeth now by these his speeches (which doubtles are very true) that all People on Earth which haue chosen to them selues a Religion wherein they supposed to haue obtayned their freedome, Iustification, and saluation by *Christ*: and yet neuer attayned to true repentance, much lesse to Obedience, in the godly lyfe (vvhich he callith the Trueth, or *Christ* himself) are cleane set belyde the saddle. For I now perceauie right well, the Obedience in the good lyfe is a most precious treasure proceeding from God, and vvhewith God, the King, and a mans neighbour is serued. Moreover, by the lyfe men may knowe the workes of God from the workes of men alwayes: As for example, let vs looke vpon all the Creatures that the Lord hath made (yea whatsoeuer thing the eye of man can beholde) and see, it hath or it hath had, a kynde of lyfe in it. Likewise, let vs looke vpon all the workes of man (seeme they neuer so beautifull, and loe they haue no lyfe in them: So that although one man may fashion an other man, through smoth words & deepe knowledges to an outward shew of holines yet is he no better [before such tyme as God worketh, through his grace, and the ministration of his holy word, the new birth, or true godly lyfe in the man] then a dead Image, or paynted Sepulcher which the man had made vvith his o'vne hands, And now therefore it cometh redily to my remembrance how it standeth written in the Scriptures to the same effect: Videlicet, Except *Christ* be in you [sayth Paul to the Christian Congregations] you are cast awaye, also if a man haue not the spirit of God, the same is none of his, & moreouer I trauell in birth till *Christ* be fashioned in you agayne a newe (with a number of such like sayings in scriptrue more which vvere too long to resite: So that now I perceauie his mynd right well which is this, he that obaveth the vword, obaveth the King, and leadeth a godly lyfe, and he that leadeth a godly lyfe hath *Christ* dwelling in him. And therefore *Christ* sayth: without me ye can doe nothing, for I am the Way, the Trueth, and the Lyfe: So then when any good worke is wrought, it is *Christ* one'y that doth the good works that are acceptable vvith God, and not the man: and therefore vvhere he so extolleth the Trueth or good lyfe aboue all he meaneth *iesu Christ* vvhich ought to dwell in the man, vvho's spirit, at that tyme, vvill lead the man into all

right

*Rom. 8. 2*  
*Mar. 1. 6.*  
*6. b.*  
*Joan. 15. 4. b.*

*2. Cor. 13.*  
*Rom. 13. a. b.*  
*Joan. 3. 2.*  
*Gala. 6. 2.*

*2. Cor. 13.*  
*Rom. 8.*  
*Gala. 4.*  
*Ephes. 3.*  
*2. Cor. 4. c.*

*Rom. 13.*  
*1. Pet. 2.*  
*Joan. 14. 15.*  
*a. b. c. d.*

*Rom. 8. d.*  
*Gala. 2. d.*  
*1. Cor. 13.*  
*Rom. 8. a.*  
*Eph. 5. a.*  
*1. Ioh. 4. b. c.*

right obedience and Trueth, vvhich lyfe doubtlesse I see now, being wel considered of, is the principall good, vvhether unto all People (vvith their high knowledges, Religions, Services, Sacraments, and Ceremonies, ought for evermore, to geve place. And now therefore (in myne opinion) if any man shall henceforth resist or deny this same playne Ploymans Religion, or the Trueth aforesayd, vvhich is now so manifestly expressed & approved by the holy scriptures, (his conscience bearing him record that it is even so then doubtlesse he is eyther an ignorant and superstitious Papist, vvho (being digressed from the right ground of the Catholique Religion) esteemeth more of the Sacraments, Mysteries Ceremonies or shadows, then of the very thing vvhich they signify, or haue hidden in them: Or els he is a licentious Protestant (vvho contrary to the vvord of God, as also contrary to the good meaning of the King) abuseth that good Religion vvhich his Maeste hath appoynted to be frequented amongst vs, and liueth after his owne filthy lusts and desyers, Eyther also he is a disobedient and rebellious *Pharisee*, vvho being altogether inclyned to Envy, Pryde, and presumption shameth not to resist the good lawes of the King, and in stead thereof to set vp his owne Imaginations, meaning thereby to alluer the hearts of the People from their dutifull obedience to God and gouernours, whose Conscience shall in the end testify agaynst him (and if he repent not in tyme) to his owne condemnation. But now I would gladly knowe, how all things were taken in the end: And whose Religion was best accepted of the King, and the rest there assembled.

Ben. After great aduise and deliberation taken among them all: The King sayd, this Ploymans hath, last of all, manifested vnto vs (in playne speech) the right Religion and the very Trueth (which may not in any wise be denyed) Therefore great is Obedience & great is Trueth: I see well now that it was not for naught that it standeth written: I am the God of *Abraham*, the God of *Isack* & the God of *Jacob*. [ a God of the Liuing but not of the Dead ] Let Proclamation the aforegoe forth into all parts of the Land: and let it also be made knownen from vs the King (to all mens preservation) that he which wil become a Christyan, and would be saved by *Iesus Christ*, must (after true repentance) shew forth the fruits of fayth, in his obedience and Christian lyfe.

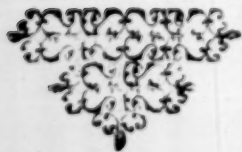
Then last of all spake the Counsell, the Lords Spiritual and Temperall together with the Commons (all at once) and sayd laude honour and thanksgiving be to that God for euer more which hath geuen vs such a wise King, to raygne ouer vs, that can so rightly discern the best Religion and the Trueth from all others, and thereupon geue true Iudgement without parcial ty, And now if vve should not henceforth auouch, publish for h, mayntayne, and allowe, as also liue according to the same (so farre forth as God shall geue vs grace) then vvete vve very much to blame because that vve see that Obedience is the thing that the Lord hath commaunded all men to liue in: yea and more, it

is whereby we his Ministers Rule and gouerne vnder him in peace & quietnes:  
Also that Iesus Christ (once dwelling in vs) is the Trueth or good lyfe it self, to fast  
coupled vnto Fayth, as is the soone vnto brightnes, or fyre vnto heat: and there-  
fore bringeth with it everlasting lyfe and felicity. And so the Parliament brake  
vp, and I came away.

GOD SAVE THE KING  
Amen.

*Behold euen through such a great Trouble and trauell aforesayd, will  
gentle Ladye Tyme, bring forth her most bewtifull Daughter  
Trueth: now in these last daungerous dayes, to the glory of  
God, the preservation of Princes, and to an everlasting peace  
among all People.*

Amen. Amen.



TO



## TO THE READER.

**A**fter such tyme as I had considered the many-manner of Religions, Sects, and Opinions, (gentle Reader) that are now risen vp out of mens high knowledge and good thinking, and whereout (for the most parte) proceedeth also all contention, Envy, Disobedience, Rebellion, Lying, Backbiting, Slaundering, Imprisoning, Killing, & Murdering, &c, together with al liberty of life in committing wickednes, which is now frequented (without feare or shame) among the children of men. I tooke this deuise in hand for six speciall causes.

The first was for that the Magistrats (who are Gods ministers on earth) mought the better remember their office and calling, and how that they are appointed of the Lord to suppress euilt, Disobedience, Falshood, and wickednes: and to maintayne Gods obedience, Trueth, or godlynes of lyfe.

The second was for that all simple and ignorant people, mought see how easily men may be seduced [now in these dangerous dayes] through faire speeches, and outward shewes of holines: yet neuerthelesse I am not against the right Catholique, the true Protestant, or the perfect Præcisian, so long as they holde them to Obedience in the holy life aforesayd.

The third was for that my hope standeth in y<sup>e</sup> Lorde, there are many good willing hearts to the righteousness yet remayning vpon the earth, who once knowing the Trueth, (and what euerlasting felicitie it bringeth with it) will not (by any sinister meanes of the disobedient and rebellious route) be drawne away therefrom (whether it be then by theyr smother speeches, cruell threats, feare of Persecution, Blasphemyes, Tyrannous handling, Imprysonments, Vnjustice, or most cruell death that they can deuise (but will rather indeuour them still to liue vnder Obedience to God and gouernours & so exercise them dayly in the godly life (that right Religion, fast grounded on the vnconfutable Trueth) wherein the Lord had alwayes, still hath, and for euermore shall haue his pleasure and delight.

The fourth cause was this, for that all men [if it were possible] mought see or vnderstande that the good life is not so slight a thing as many men make accompte of. For the Lorde looketh not so much vpon the outward oblations, Sacrifices, Seruices, or Ceremonyes, which the man offereth or vseth for to serue him withall, as he doeth vpon the single heart of the man, in his Obedience and good lyfe [for the Lorde will be honoured onely (of his) in spirit and Trueth] therefore the Oblations, Seruices and Ceremonies, are respected of the Lorde for the good hearts cause and nor the euill hearted respected for the Oblations, Seruices, or ceremonies cause: Example by Cain and Abell, they both offered sacrifice to the Lord: The one (for the bloudynes of his heart) his



Oblation was refused. And the other ( for the singlenes of his heart ) his Oblation was accepted. &c.

The fift cause was for to answere and satisfie all such as presently stand ( at the gaze as it were afaire-of ) wayghting what will come of this my Religion, or els doubting of the goodnes and contynuanee thereof. &c.

a. 27. 4. 0.

And the sixt or last cause is this, for that I ( who haue bin these many yerres most Injuriously slaundered and defamed: most cruelly persecuted, and Imprisoned, as also most dispitefully spoyled and Impouerished to my viter discredit and vndoing: Like as some that be honourable ( if they remember it ) can partly tell ) am still ready ( during lyfe ) to answere boldly for my selfe: beleefe, and Religion in the Truth: And therefore ( for the clearing of my selfe ) and for the recouering of my good name [ which I esteeme aboue golde and syluer ] I am bolde to dedicate this my deuise to her Majesty, and to make knowne ( therethrough ) my Religion openly: And moreouer I meane hereafter [ by Gods grace ] and vnder correction and submission of my Prince, to perswade all my friends, and acquaintance, whether they be then *Catholicks*, *Protestants*, *Phytians*, or what other Religions soener [ so much as I may in the Lorde ] to inclyne theyr hearts wholly to lyue vnder such obedience and godlynnes of lyfe, as is aforesayde: Also, to pray for the *Queenes Majesty* and al the honourable of his priuie Counsell, for that they mought so maintayne the gospell of *Iesus Christ*, whereby the Truth mought get the victorie in all our hearts: To the end all mought become one in *Christ*, And *Christ* one in all. **A M E N.**



